

New Saxony Reformed Fellowship (NSRF) Doctrinal Statement

By Pastor Henry Everette

1. We affirm the 22 books (later expanded to 39) of the Old testament canon, the law and the prophets, as referenced by Josephus *Against Apion*, Book I.8, as being the revealed word of God and the undisputed canon of scripture. (Luke 24:44, Acts 24:14)

2. We affirm the New Testament to be the final, inspired interpretation of the law and the prophets. Though the New Testament was viciously mutilated by the Catholic Church, enough information was preserved to reliably reconstruct the original intention of the authors. (1 Pet. 1:10-12)

3. We affirm the Protestant doctrines of Sola Scriptura and Private Judgment, which also implies Cessationism and The Regulative Principle of Worship. (1 Cor. 2:15, 1 Thess. 5:21, Deut. 12:9-32, Dan. 9:24) The Catholic appeal to mystery and the alleged obscurity of scripture leaves us with no basis for believing the Bible over the Vedas, the Poetic Edda or any other religious text. This is not to imply that the conscience is above the scripture but that conscience is to be formed of knowledge of scripture. (Rom. 12:2, Eph. 4:23) Conscience is not a rule in itself.

4. We affirm that there is only one God the Father (1 Cor. 8:6, John 17:1-3, 1 Tim. 2:5) who at the beginning of time brought forth the son of God, the **only** begotten of the Father, (Prov. 8:22-31, Mic. 5:2, John 3:13, 3:18, 5:26, 6:38-42, 8:42, 8:58, 16:28, 17:8) through whom our world was created out of nothing. (Eph. 3:9, 1 Cor. 8:6, Heb. 11:3) In the fullness of time the son of God metamorphosed into a man. (John 1:14) This is then also inescapable proof of the Virgin Birth. (John 6:42) We utterly repudiate the Catholic Trinity and the Hypostatic union doctrines as being blatant polytheism, Neoplatonism, a mockery of scripture, a mockery of Private Judgment and a rejection of the Penal Substitutionary Atonement of Christ. (*Five Tomes Against Nestorius* by Saint Cyril [Oxford, 1881], pg. 291 et al.) Seeing then the Trinity doctrine impedes its adherent from embracing the Penal Substitutionary death of Christ we must reject the Athanasian tradition and embrace the Arian tradition from which the Roman Antichrist system apostatized as prophesied by Paul in 2 Thess. 2:1-4.

5. We utterly reject the branch of philosophy known as Metaphysics.¹ God himself has physical form and place (Exo. 33:23, 1 Kings 8:30, Psalm 99:1). Heaven is a real physical place (1 Kings 8:30). Man, the male, not a soul, is the image and glory of God. (Gen. 1:26-27, 1 Cor. 11:7) Salvation is not attained through mystic trance with “the absolute” or a personal relationship with Jesus, which Judas himself possessed, but belief in the words of God. (John 6:29, 6:63, 5:45-47²) Thus, true biblical spirituality is academic and active not mystic and hermitic.

¹ See also A.J. Ayer and Rudolf Carnap on *The Elimination of Metaphysics*.

² In John 5:45-47 Jesus conflates Moses' person with his writings.

6. Though there are clearly books in the Bible that are poetic and apocalyptic this is simply not the case with the book of Genesis. We acknowledge that the book of Genesis, from the first chapter, was written to be understood as literal, scientific history of the world and the origin of man including the worldwide flood of Noah. (Gen. 7:11, 7:19-22)

7. We affirm the total foreknowledge and omniscience of God the Father. (Isa. 41:21-23, Gen. 15:1-14, 37:5-10, 41:1-56, 50:20, Deut. 31:16-18, 1 Sam. 16:1-13, 1 Kings 11:29-33, 12:1-15, 13:1-4, 2 Kings 6:24 - 7:6, 7:7-20, 20:1-7 et al.)

8. We utterly deny the doctrine of the omnipresence of God as pantheistic delusion (1 Kings 8:30) and affirm that created beings have an independent power and agency of their own, yet they are under the governing providence of God the Father. (Psalm 139:15-16, Lam. 3:38, Acts 13:36, Rom. 8:28, 11:32-36, 1 Thess. 5:23-24)

9. We affirm the five points of Calvinism. (See *The Five Points of Calvinism* by R.L. Dabney and *Discussions of Robert Lewis Dabney*, Vol. 1: Evangelical and Theological, pg. 143)

10. We deny the doctrine of the soul. Man, the male, not the soul, is the image of God. (Gen. 1:26-27, 1 Cor. 11:7) The soul doctrine is based on a misunderstanding of The Breath of Life, which is an animating or energetic principle of activity, not a person itself. The Breath of Life, as it is translated from the Hebrew *ruach*, is not the Soul which is translated in place of the Hebrew *nephesh*. Lamentations 1:11 and 1 Kings 17:17 denotes that *nephesh* as simply being the vitality or energy level, not a Soul. Genesis 35:18 is simply referring to losing vitality not a Soul. Genesis 2:7 (*neshamah*) does not use the word *ruach* for the breath of life. Yet the Soul advocates totally avoid the fact that *ruach* is used for the breath of life in Genesis 6:17 and 7:15. Job 33:4 and Isaiah 42:5 use *neshamah* and *ruach* interchangeably in their parallelisms.

11. We affirm Justification by faith alone by the imputation of Christ's righteousness, which is his active obedience to the Law of Moses. (Rom. 3:24, 3:28, 4:5-8, Gal. 2:16) Thus, we agree with Martin Luther that James should not belong in the canon of scripture because it was written specifically against the apostle Paul.³

12. Seeing there is no soul either in Scripture or in Science, the doctrine of eternal conscious torment in hell is erroneous. We maintain that the Catholic doctrine of hell is an embellishment of Enochian apocryphal books never considered canonical by the Jews. We maintain that the wicked are annihilated forever in the judgment and resurrection of the dead on the last day. (Rom. 6:23, Matt. 10:28, Luke 12:4-5)

³ *Vorrhede*. ". *Das Neue Testament Deutsch*. Translated by Luther, Martin. Wittenberg. 1522; Martin Luther, as quoted by William Barclay, *The Daily Study Bible Series, The Letters of James and Peter*, Revised Edition, Westminster John Knox Press, Louisville, KY, 1976, p. 7.

13. We deny Psychopannychia but affirm that the dead sleep in the dust of the earth and await the resurrection of the dead. (1 Kings 1:21, Job 14:10-12, Psalm 6:5, 115:17, 146:3-4, Ecclesiastes 9:5, Daniel 12:2, John 11:11-14, Acts 7:59-60, 13:36)

14. We deny the Premillennial doctrine of two resurrections and affirm one judgment and one resurrection on the last day. (Matt. 13: 24-30, 47-50, 25:31-46, Acts 17:31, 24:15, John 5:28-29, 6:39-40, 6:54, 11:24)

15. The only law the creator ever gave to man, the only rule of sin and righteousness, is the Law of Moses, which Paul states in Romans 7:12 is "holy, just and good." This law should be restored as the law of our land as it is the only law the creator gave to man, the only law system not grounded in Metaphysics, a law system that actually acknowledges the fallen state of man and enfranchises man to perform the duties women expect of men by nature. Thus, we believe in keeping the Seventh day Sabbath, and the Seasonal Sabbaths as employment allows. We understand that the economic system that we are living in makes this impossible for most people but it is a goal that we should attempt to achieve in the future with a new community.

16. We affirm traditional Covenant Theology regarding the relationship between the Old and New Testaments. We affirm that God established a Covenant of Works with Adam. However, "man by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the Covenant of Grace: wherein he freely offered unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved, and promising to give unto all those that are ordained unto life, his Holy Spirit, to make them willing and able to believe." (Westminster Confession of Faith 7.3 III: Gen. 3:15; Isa. 42:6; Rom. 3:20-21; 8:3; Gal. 3:21. Mark 16:15-16; John 3:16; Rom. 10:6, 9; Gal. 3:11. Eze. 36:26-27; John 6:44-45.)

17. The Sinai Covenant is not the Covenant that is renewed with Jesus. The Sinai Covenant, a covenant distinct from The Covenant of Grace i.e. the Abrahamic Covenant (Deut. 5:3, Jer. 31:32) renewed with Jesus (Luke 22:20, Gal. 3:6-18), contained no promise of eternal life. (This is not to say that Abraham, Jacob, or Job, who were not in the Sinai Covenant did not receive such promises, or men like David knew nothing of this but received no promise.) The Gospel of the New Testament and Paul is that atonement for sin and eternal life comes by the perfect life and death of Jesus the Messiah. (Mat. 26:28, Acts 20:28, Rom. 3:25, Heb. 9:12, 10:19, 1 Pet. 1:19, 1 John 1:7, Rev. 1:5, Mat. 7:14, 18:8, John 3:36, 3:40, 6:35, 6:53-54, 14:6, 20:31, 1 John 1:1-2, 5:11-12, 12: 44-50, 2 Tim. 1:1-10, Gal. 6:8) One is brought into union with Jesus through faith. (1 Cor. 1:30) The way of salvation in the Old Testament, understood as the Sinai Covenant, is that atonement for sin and justifying life, understood as life in the land of Canaan, is through obedience to Torah. (Deut. 6:25, 30:15-20, Lev. 16, 18:5, Ezek. 18:20-23) This obedience was understood as perfect and complete:

*Deut. 27: 26 Cursed is every man that continues not in all the words of this law to do them:
and all the people shall say, So be it. LXX*

These two covenants are then clearly distinct covenants. There was clearly a change that happened when Yeshua came. (Heb. 5:9, 7:18-22, 8, 9:6 -15, 10:1-14). The Hebrew Roots' idea (The modern version of Martin Seidelius) that atonement for sin and eternal life can be gained through the Sinai Covenant, especially for a Gentile living in a land alien to Israel, is utterly foreign to the Bible and is a direct denial of the Messiah.

The Covenant of Grace is made with men, not with Christ. (Ex 2:24, 34:27, Jer. 32, and Heb. 8) One enters into this covenant through profession of faith or being the child of someone who professes faith. (Exo. 19:8, 24:3, 2 Tim. 2:19, 1 Cor. 1:1-2, Acts 2:39) Gen. 17:23, Jer. 11:10, Heb. 6 and 10:26-29 all prove that unbelievers are in The Covenant of Grace. Christ is not a party in The Covenant of Grace though he is the representative of the elect in the surety of The Covenant of Grace, namely The Covenant of Redemption.

18. The Covenant of Redemption is this: God having freely chosen to life a certain number of lost mankind, for the glory of his rich grace, did give them, before the world began, to the Son, appointed Redeemer, that, upon condition he would humble himself so far as to become a human being and submit himself to the law, as surety for them, and satisfy justice for them, by giving obedience in their name, even to the suffering of the cursed death of the cross, he should ransom and redeem them all from sin and death, and purchase to them righteousness and eternal life, with all saving graces leading there to, to be effectually, by means of his own appointment, applied in due time to every one of them. This condition the Son of God (who is Jesus Christ our Lord) did accept at the beginning of all things, and in the fullness of time descended to the Earth, was born of the Virgin Mary, subjected himself to the law, and completely paid the ransom on the cross: But by virtue of the foresaid bargain, made at the beginning of all things, he is in all ages, since the fall of Adam, still upon the work of applying actually the purchased benefits of the elect; and that he does by way of entertaining a covenant of free grace and reconciliation with them, through faith in himself; by which covenant, he makes over to every believer a right and interest to himself, and to all his blessings. (Zech. 6:12-14, Psa. 40:7-8, 89:28, Isa. 42:1-6, 49:5, 53:10, Gal. 4:4, Rom. 8:3, John 6:38, 10:18, 17:4, Phil. 2:7, Heb. 7:21-28, 10:7-10, 12:2) Thus, the promises of God are ultimately directed to Christ and the elect in him as the plants within the seed. (Gal. 3:16; Rom. 5:15-21; Isa. 53:10-11)

19. We affirm the Patriarchal practice of Infant Baptism as opposed to the Baptist idea of Believers' Baptism which is based on a Marxist anthropology. (Acts 10:2, 16:15, 16:33-34, 18:8, 1 Cor. 1:14-16)

20. We affirm the doctrine of the Perseverance of the Saints. We believe that The Covenant of Grace is made with believers and unbelievers as already stated. Thus, passages that seem to teach the loss of one's salvation (Heb. 10:29) are speaking of people who are in The Covenant of Grace, whether by a false profession or by birth, but are not true believers. The intercession and atonement of Christ completely preclude any possibility of losing one's salvation. (Heb. 10:14)

21. "The reading of the Scriptures with godly fear, (Acts 15:21); the sound preaching, (2 Tim. 4:2); and conscionable hearing of the Word, in obedience unto God, with understanding,

faith, and reverence, (Acts 10:33; Matt. 13:19; Heb. 4:2; Isa 66:2); singing of psalms with grace in the heart, (Col. 3:16; Eph. 5:19); as also, the due administration and worthy receiving of the sacraments instituted by Christ, are all parts of the ordinary religious worship of God, (Matt. 28:19; 1Cor. 11:23-29; Acts 2:42): beside religious oaths, (Deut. 6:13; Neh. 10:29); vows, (Isa. 19:21; Ecc. 5:4-5); solemn fastings, (Joel 2:12; Est. 4:16; Matt. 9:15; 1 Cor. 7:5); and thanksgivings upon special occasions, (Psa. 107; Est. 9:22); which are, in their several times and seasons, to be used in an holy and religious manner, (Heb. 12:28).” (The Westminster Confession, Chapter XXI.5) Nothing is to be added or taken away. (Deut. 12:29-32)

22. Baptism, the Kiddush (Commonly called the Lord’s Supper), and the Seasonal Sabbaths (Lev. 23) are the only Sacraments ordained in the Word of God for the practice of the New Covenant Church.

23. Seeing there is no soul, man’s duty in life is not self-actualization or abstract escapism, but is instead taking dominion of the earth through the means that God has established in the Church and State. (Gen. 1:26-28, Psa. 8:4-6, 115:16, Luke 1:72-75, Matt. 13:31-33, 1 John 3:8) We believe it is not only our responsibility, but our sure hope that as true disciples of the Messiah we are the salt of the Earth (Matt. 5:13). We can then expect victory in our efforts at preserving and reforming our communities.

24. We reject the doctrine of Pacifism as a Gnostic perversion of scripture. Messiah taught us plainly that he did not come to bring peace, that we cannot love everyone, and we can only serve one master. (Matt. 10:34-36, Matt. 6:24, Mat 12:30; as did Paul, 1 Tim. 5:8) Messiah taught plainly that he did not come to do away with the Law of Moses. (Mat. 5:17-19) Moreover, Political Liberty from oppressive Governments is one of the promises to believers in the New Covenant. (Luke 1:74-75) Jesus even commanded his disciples to purchase a literal sword to defend themselves. (Luke 22:36)

Jesus’ command to love our enemies, Matt. 5:43-47, is operating off of Lev. 19: 17-18, Exo. 23:4, Prov. 24:17, and 25:21-22, which commands love, patience and long-suffering towards a fellow countrymen who has personal strife with us. This is not a commandment to love someone who has inter-national or political war with us.

Jesus’ command in Luke 6:27-36, and Matt. 5:38-39 to not resist evil or a man smiting us on the cheek cannot be used to justify martyrdom. A slap on the cheek is not a fatal blow. It is an insult. Jesus is teaching us to overlook minor insults. In Matt. 5:38 Jesus is correcting the Rabbinic abuse of Exo. 21:23-24, which denoted the right of the Civil Magistrate to punish crime. The Rabbinic use was to use this passage to justify personal vengeance for inter-personal wrongdoing. When in fact, the Torah was not justifying vigilante violence, but establishing the rule for Civil justice by the hands of Magistrates. There is no passage in the Torah that states “You shall love your neighbor and hate your enemy.” The pacifist must interpret this chapter as Jesus’ condemnation of the Torah when in fact it is Jesus’ condemnation of Rabbinic Theology.

Yeshua's command to his disciple to hold back his sword in Matt. 26:51-52 was due to his special mission to die for the elect. It was not a rule for regular human life for he states, "53 Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions of angels?" clearly denoting that violence is warranted in justified circumstances, but, "54 How then will the Scriptures be fulfilled, which say that it must happen this way?" Thus, when Yeshua says "for all those who take up the sword shall perish by the sword", this cannot be an absolute condemnation of violence but a condemnation of unjustified violence.

25. Politically, we maintain in solidarity with our ancestors for 500 years that all organized crime, media deception, intrigue, and political corruption finds its origin in the Pope of Rome, the antichrist and man of sin. (2 Thess. 2:1-9) The Westminster Confession Of Faith, Chapter XXV.6:

"There is no other head of the Church, but the Lord Jesus Christ; nor can the Pope of Rome, in any sense, be head thereof; but is that Antichrist, that man of sin, and son of perdition, that exalteth himself, in the Church, against Christ and all that is called God." (Matt. 23:8, 9, 10; II Thess. 2:3, 4, 8, 9; Rev. 13:6; See also Turretin's 7th Disputation *Whether it can be proven the Pope of Rome is the Antichrist.*)

26. We affirm that sexual immorality is defined by Leviticus 18 and not by the deranged and repressive *ethos* of the Monastery. The word *fornication* in the New Testament does not mean pre-marital sex. It means sexual immorality. Paul does not define this word in much detail because Moses already explained these issues in the Torah. Pre-marital sex was practiced by all the Patriarchs in the Bible. Concubines were the mistresses of the Patriarchs in the Bible such as Jacob, Abraham and David with God remaining perfectly silent about it. In Deut. 22:28-29 pre-marital sex is mentioned with an unbetrothed girl but it is not considered a sin requiring an atonement, but is met merely with a civic penalty to ensure the financial enfranchisement of the girl's father being a loyal countryman. (See also Exo. 22:16-17) Thus, pre-marital sex is a sin for a young virgin woman (Deut. 22:13 et al.) but not for men. It is pertinent for men to know this because in our modern society women are using the power of sex to control men.

27. The prostitute forbidden by scripture is a temple pagan prostitute who offered sexual services that involved worship of a pagan idol. (Deut. 23: 17, Eph. 5:5-6)⁴ Secular prostitutes

⁴ *Hos 4:14 I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots [qēdeshah]: therefore the people that doth not understand shall fall.* The same word is used of the harlot Judah visited in Gen. 38. Gill says that it is doubtful that the use of such a woman existed in this area at the time but Keil and Delitzsch maintain that Judah used this word, not that he intended to worship a pagan deity but that it was the most respectful term to use as to not offend. **Objection:**

If you use this interpretation of Deut. 23 and 1 Cor. 6 you have to say the same about Lev. 18 and 20 which means only ritualistic homosexuality is sin not general homosexuality.

were allowed in the Jewish Theocracy. Solomon entertained them without prosecution in 1 Kings 3:16-28. God even commanded Hosea to marry a prostitute in Hosea 1:2. The strange woman in Prov. 6:23-29 (vs 26) and Proverbs 7 (vs 19) is not a secular prostitute. She is a married woman seeking to commit adultery.

28. Polygamy is allowed in the Bible. (2 Sam. 12:8) Thus, men cannot commit adultery against their wives. The Bible defines adultery as a man having sex with another man's wife. (Exo. 20:17) Therefore, adultery can only be committed against another man.

29. The Bible forbids a couple having sex during the woman's period. (Lev 18:19)

30. Women are not allowed to wear that which pertains to a man such as jeans and other modern work clothing women commonly wear. (Deut. 22:5)

31. Since man is the image and glory of God woman is to wear a cloth head-covering to symbolize her submission to the Creator's mandate and man's headship. (Gen. 1:26-27, 1 Cor. 11:5-10 et al.)

Ans. Lev. 18 is clearly referring to general sexual practices. Incest in comprehensive detail is mentioned even in the details of marriage which clearly denotes a general context, which I have never seen anyone try to justify from the worship of Baal. The reason given for the wickedness in Lev. 18 is not because of idolatry but because of the nearness of kin and the uncovering of your father's nakedness. Adultery is forbidden, which I have never seen anyone try to justify from the worship of Baal; and bestiality as well. Finally, the Canaanite worship involved sex between men and women as well. For Moses to say, Thou shalt not lie with mankind, as with womankind, denotes a general context. Womankind was a part of the Temple rituals. In order for this to refer to Temple worship Moses would need to use the language of Deut. 23:17.